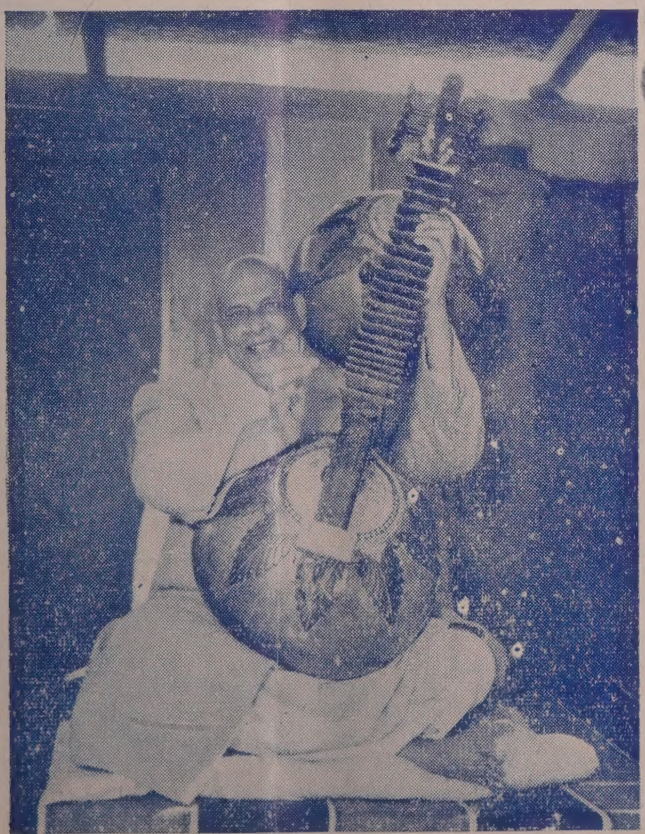
The Divine Life



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Om

1st March 1957

Sri Mrs Hanna Herrmann
Winterthur
Switzerland.

Glorious, Immortal Atman.

You are a Vedantin. You are a Jnana Yogin. Vedanta is the science of sciences. It transforms one into a Sage.

The Seer sees not death, nor disease, nor any distress. He sees only the one Immortal Atman everywhere.

Atman is the Substratum, Subject and Sakshi or witness. You cannot see the seer of seeing. Become a Seer, O Hanna!

May Lord bless you!

Sivananda

RELIGIOUS CALENDAR

[*Sivanandanagar*]

(*From March 21st to April 20th, 1957*)

March

27 Ekadasi
28 Pradosha Puja
30/31 Amavasya; All-Souls Day
31 Poor-feeding Day

April

1 Lunar New Year Day
3 Matsya Jayanti
8 Sri Ramanavami; Samartha Ramdas Jayanti
10 Ekadasi
12 Pradosha Puja; Saint Mahavir Jayanti
13 Mesha Sankranti
14 Chitra Purnima; Hanuman Jayanti; Solar New Year Day
18 Divine Life Sadhana Weekend and All-India Yoga-Vedanta Conference Begins
19 Good-Friday

Special Ganga and Lakshmi Puja on All Fridays

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THE DIVINE LIFE

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Analects of Sivananda

Expansion of consciousness is effected by cultivating and fostering the spiritual urge within.

Understanding of oneself, one's feelings and emotions, enables one to understand others, and in trying to understand others one understands oneself better.

Nothing is so readily conducive in stilting the growth of and distorting one's personality as ego-centricity.

'See no evil and hear no evil' is a good precept. But one should not be blind to evil. Unless one knows what is evil, to appreciate the good and to practise it would be difficult.

Without dogmas religions do not last. But there ought to be a distinction between negative dogmas that promote dissension, and positive affirmations of brotherhood, truth, beauty and goodness.

The mind deals with the relative world. The Absolute is beyond the reach of the mind. To apprehend the Absolute, therefore, various positive adjuncts are superimposed on it, for to think of nothing is largely academic.

Even meditation on the void assumes a relative characteristic when one thinks of the void as darkness or emptiness.

Nihilism may be stimulating to the intellect but cannot satisfy the emotional being of man.

There is always that inherent necessity for some prop on which to lean upon, at least in times of stress and conflict, and what other prop can be better than God associated with positive attributes?

Faith is the healing balm to the bruises that reason must suffer.

Reason is the invigorating tonic on which faith must sustain to keep itself healthy.

Happiness is neither exclusively within or without. When happiness becomes exclusive, it turns into selfishness. In trying to find happiness within, there is a possibility in getting associated with one's emotions, pet idiosyncrasies and self-righteousness. Happiness is, of course, not in sense-communication with objects. It is realized when the mind is suffused in the divine consciousness, which is within and without, and when the mind loses its independent entity and is no longer in motion. One says one is happy when the desired object is attained. But the object does not give happiness. It simply means the mind is no longer in motion, the pursuit has ceased for the time being, and the desire is lost until the spell is over.

The Structure of Life

Sri Swami Krishnananda

(*Continued from the February Issue*)

Aims of Human Existence

The wise seers have conceived of four values, or ends of human existence,—Dharma, Artha, Kama and Moksha. They have summed up the entire life of the human being in the concept of these four values. There is nothing on earth which is not comprehended by these great aims. Dharma is the ethical value of life, Artha the material value, Kama the vital value, and Moksha the infinite value. It is this last which comprehends all the other lower values.

Life is based on Dharma. It is Dharma that forms the basis of the attainment of even Moksha, not to speak of Artha and Kama. Bereft of Dharma, there is no scope of even the justness of Artha and Kama. The scriptures declare that there is no such thing as eternal enjoyment of any object of this world. We cannot possess Artha or material objects eternally with Kama or desire for them. Why? Because such desire is based on the fundamental error of the objectification of the Self or the separation of the Self into something other than Itself. But a person who has the consciousness of the unity of the Self lives a happy life in this world. The ideal of the Karma Yogi sums up this goal of a happy life of Pravritti.

The life of the householder, or the Grihastha, is said to be a well ordered and regularized attempt to lead the life of Pravritti for the acquisition of Artha and Kama with the ideal of Moksha as their determining factor. The fulfilment of desires and the possession of wealth are to be based on Dharma which is an empirical epxression of the nature of Moksha itself. No one can lead a life of Adharma and be happy, because happiness is the nature of the Self, and Dharma, too, is an expression of the law of Self. Dharma is not a law imposed upon us by another external being, not even by any God outside us. It is called Sanatana, the eternal.

Eternal Law

The Dharma of the Eternal is inseparable from the Dharma of our own Self. This Dharma is conceived of in the Rig-Veda as Rita. There are two significant words, 'Rita' and 'Satya.' Rita is the order of nature, the regularity which is visible in the universe. Satya is the Reality behind Rita. We may say that there is no regularity here, there is only chaos. No. There is no real chaos. There is system, method, order, regularity, everywhere in the universe, because this universe is ultimately governed by the Self. It is the body of the universal Self. It is the external appearance of the Virat Purusha.

There is one God. He is the Absolute; He is everything. As the different limbs of the body are held together and comprehended in the consciousness of a single personality, so the different individuals here are held together and comprehended in the one consciousness of the Universal Self. Hence there is no such thing as a multiplicity of selves. My right hand is not different from the left, as far as 'mineness' in regard to them is concerned. If either of these hands is hurt, I say, "I am hurt." If the foot is hurt, I say, "I am hurt." The whole body is "I." In the same way the whole universe is "I."

There can be no existence of the individual self without the Universal Self. We are expressions of that Self. As the

different cells of the body are integrated into a single personal consciousness, so this Virat Consciousness, the Ishwara-Chaitanya, integrates the different individuals of the universe into one whole Being. To be aware of this fact is the fundamental duty of one's life.

Fundamental Duty

All Yogas aim at the maintenance of this consciousness. One cannot be happy in the world, unless one conforms to the law of this universal Self in some way or the other. One has to conform to the law of the Self to the best of one's ability. This is Yoga. This is Dharma. This is Rita. Dharma does not belong to any particular religion. It is an expression of the law of the Supreme Reality Itself. Dharma is the manner or the way in which the law of the Supreme Self works in the world of space and time. Adharma is that which goes contrary to the nature of this fundamental Self.

The Self is one; It is the Root, the Reality Itself. It has no religion, no philosophy. It is what It is. It is Being Itself. Every religion is an attempt to recognize Its presence in life, in the best possible way. Our allegiance to that Self is expressed in our practice of religion. Our understanding of the nature of the Self is the central function of philosophy. Religion is practical philosophy. Philosophy is theoretical religion. The two go together.

As life springs the Self, it has to be based on Dharma. Life in the family should be based on Dharma, and so also social life and national life. In every way we have to adhere to the eternal law. It is obvious therefore that Dharma is the basis of Artha and Kama. The four Purusharthas form an integrated whole. Dharma is common to all levels and grades of life. Artha and Kama are predominantly the conditions of the life of a householder, and Moksha is the ideal of everyone, as Dharma is the law for all. The nature of the manner in which Artha and Kama are to be aspired for is determined by Dharma. And Dharma is the law of Moksha. In order to understand Dharma, we have, therefore, to understand Moksha.

Moksha is nothing but the condition of the Absolute, the Eternal Self. It is the state of unconditioned freedom, untouched by the existence of external entities. It is not freedom conditioned by anything outside. It does not come to an end. That is why it is called Kevalata or singleness of Being, not in the sense of a single individuality, but as one existence without limitations from anything outside. To be conscious of this Universal Life and then to act on the basis of that consciousness as an individual forming a member of the family, society, country or the world, is Karma-Yoga. It is to do one's duty with the consciousness of the Atman.

Means to Realization

What is duty? Duty again, may take many forms. It expresses itself in various degrees of intensity and extensiveness. But at every step it exhibits itself as part and parcel of our advance towards the realization of God. Duty is the fulfilment of Rita and Satya in the temporal realm. It is abiding by the law of the Self in every stage and state of life.

There is no duty, in the strictest sense of the term, which is not concerned with our march towards Self-realization. All duties in life are accessories to this supreme duty of Self-realization. The ideal of such realization is not merely the ideal of the Sannyasin, or the recluse; it is the ideal of every human being. It is the goal of every individual in this world

There is no such thing as a genuine individual happiness, individual pleasure or individual good. The individual good is a part of the universal good. Every

action of ours should be directed to the universal good. This is the ideal of the Karma Yogi,—to act not for personal pleasure, but for duty's sake.

Duty for the sake of duty, not for the acquisition of anything outside itself, is the rule of the good and the wise life. The moment one utters the word 'duty,' one has said everything. One need not add any adjective to it. The recognition in life of the Universal Self is the principle that ought to govern every action in our life, and it is this goal that is aimed at by the practice of the different Yogas,—Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga, etc.

Truth is the Law of Life

Meditation on the Supreme Being is our highest ideal, our greatest good. One cannot completely forget this aim and yet be happy in this world. Every action in life should be converted into a form of Yoga. We do not know at which moment of life we may cast off this body, and the dominant thought of our present life determines the nature of our next life. We must be continuously practising Yoga, because that is the way in which we can conform to the law of Truth. Our mainstay should always be Truth.

Truth, Rita, is the law of life. Anything that goes contrary to it is Anrita, falsehood. Rita is the cosmic unitary law of nature, and Anrita is its opposite. Anrita should be abolished from life. Rita is the glory of God. To lead this life of Rita we have to adopt various methods of conduct and practice. Yoga is the main clue. Yoga is not difficult to practise, if only it is properly understood. It is living in tune with God; it is abiding by the principles of Truth, and avoiding the path of untruth. Personal interest should never govern one's action.

A Karma Yogi sees God in action. A Bhakti Yogi sees God in every form, and loves every form as God Himself. A Raja Yogi ever concentrates his mind on the concept of God or Self, either by inhibition of the mind's functions or by positive concentration of it on Reality. The Jnana Yogi realizes the Eternal Presence inside and outside, and the whole of his life's activity becomes a spontaneous expression of Divine Life. His life is inundated by a ceaseless consciousness of the Supreme Being. Meditation on this Reality, this Self, is one's supreme duty in life.

Meditation

We may practise meditation in any way that is in fitness to our capacity, aptitude or temperament. It should not be confined merely to a particular part of the day. It ought to be a continuous awareness of the Divine Presence. Though in the beginning we may start by meditating for a few minutes every morning, later on meditation should extend to a few hours at least, and afterwards it should completely occupy a part of our mind throughout day and night.

The ordinary life of the individual is one of Kamachitta or the mind filled with desires, which is related to the Rupachitta or the mind associated with forms. Without forms there is no Kama. Kama is always associated with Rupa. Desire is an urge for any external entity, some phenomenon known to the senses. The first purpose of Yoga is to withdraw the Kamachitta from its natural operations in conjunction with Rupa and to centre it in the essence behind the Rupa or form, i.e., in the form unassociated with the Kamachitta.

From Kamachitta we rise to Rupachitta, the mind contemplating the subtle essence. In all this, we should have a positive aspiration, a yearning to withdraw ourselves from the world of Kamachitta. Without that aspiration or Mumukshuttwa,

there is no possibility of practising any kind of Yoga. Yoga does not drop from the heavens. It has to be practised with a deliberate, intensified consciousness. It is the systematized attempt to become aware of Truth as It is.

Process of Sublation

From Kamachitta it is very difficult to go to Rupachitta. The processes that have to be undergone by the Sadhaka in transcending the sense-world and entering the world of concepts are fourfold. First, there is concentration on a chosen visible form. It is very difficult to teach Yoga to an ordinary man, because he is so much attached to the notion of the reality of visible objects. If you tell him, "Withdraw your mind from the object which you see before you," he will not be able to do that. He will say : "I see the hard reality before me; I cannot feel that it is unreal; therefore I cannot concentrate on the unreality of the object of the senses." Such persons are asked first to concentrate their minds on a form.

Together with this practice the inhibition of the bodily and mental functions should be attempted. The body is to be seated in one posture, Siddhasana, Padmasana, Swastikasana or Sukhasana. The mind usually is concentrated on different objects. It then flits from one object to another, because of distraction. In this stage of Yoga the mind is made to centre itself on one particular physical object alone.

From the notion of the reality of the physical form of the object, the aspirant is asked to go to the notion of the reality of the abstract concept behind that object. In other words, it is what the philosopher Plato referred to as the eternal idea underlying an object. In Hindu philosophy we call it the subtle body, Sukshma Sareera. From the physical form, we have to go to the subtle. First, many objects are presented to us in the world. Then we come to the consciousness of a single object. Then again we come to the subtler aspect of it. The fourth stage is where we divest even that subtler aspect of all individuality and rest the consciousness on its pure existence alone. This is the last stage of meditation first, began on form, to be practised for transcending the Kamachitta and entering the world of the Rupachitta.

Impediments

It is hard to realize this Rupa-consciousness. The greatest obstacle, the immediate impediment which presents itself to the aspirant is stupor or torpidity. This stupor has to be overcome by the exercise of reason and other means such as dietetic discipline, etc. Reason should be used every moment of one's life. The Tamasic nature is overcome by Vitarka (reason).

Then we have to overcome doubt. Various forms of doubt will enter the mind. "Am I right in practising this form of meditation? Perhaps not. Am I right in choosing this Guru, or not ? Has my Guru attained Self-realization, or not ? Is it necessary to practise meditation, or not ? Many are happy even without practising meditation. Why should I meditate ?" Then the persistent notion of the reality of the world will be there. "The world is real. Who says that it is unreal ? I am feeling it as hard as I can feel a rock. Perhaps the spiritual teachings are false. They do not conform to truth."

Thus the mind will turn away from Sadhana again and again. Various types of doubt will begin to crop up. These doubts have to be rent asunder by discrimination, study, holy company, self-analysis and deep meditation. Many other obstacles will follow. There may be Dwesha or hatred for the objects of the world. The worldly man hates God. The spiritual

man may start hating the world. One should be very careful here. There should be no hatred of any kind. This element of hatred or aversion should be conquered generating the pure emotions of love and compassion and right knowledge.

Then there will be Vikshepa, distraction or the flitting of the mind from one object to another, attended with worry. Concentrate the mind on one idea, it will run to another idea or form. This is unsteadiness, a great impediment in Sadhana. This Vikshepa should be overcome by persistent endeavour. Yet another obstacle to be overcome is Kama or desire—desire for pleasurable objects or conditions of life. This has to be overcome by strict self-discipline, by disassociation with distracting objects (it is essential in the beginning), by practice of dispassion and one-pointedness of mind.

Graduated Abstraction

As a famous verse of a minor Upanishad puts it: *Andhavat pasya rupaani sabdam badhiravat srunu*—"Like a blind man, look at objects; like a deaf man, hear sounds." This means to say that sense-experience should not be allowed to penetrate within. The mind gets fattened on account of its being fed by sense-objects. The senses have to be restrained first by the process of Pratyahara, abstraction. Then the mind becomes transparent, filled with purity or Sattwa. Thus one has to go from the realm of Kamachitta to that of Rupachitta, and then to the world of Arupachitta, the purified mind, which we call Hiranyagarbha. After this stage of realization comes the last stage of what the Buddhists call Lokottarachitta or the transcendental mind, which is freed from all desires, absolutely.

The process of graduated abstraction begins with meditation on a concrete object. Take the form of an Ishta-Devata—Rama, Krishna, Siva or Devi or any form which is the best suited to one's mind. In the initial stages an aspirant should take the aid of a Murti or an image, or at least a picture. Take, for example, the form of Siva. How to meditate on Siva? You have first to keep an image of Siva before you. It does not mean that Siva is like the image. You have to concentrate the mind on the form not because Siva is like that form, but because the form is necessary to take you to the real Siva. You transfer all the qualities of Siva to that form.

Open your eyes; look at the picture. When you look at the picture, you should have no other idea in the mind. Only one idea of the form should be there; none else. Go on looking at the picture. This is the first stage. Then shut your eyes and think of the picture in the mind. When you cannot think of the picture properly, open your eyes and look again at the picture. Continue the practice as long as you cannot dispense with the concrete picture. Then concentrate the mind on the abstract form of the Deity. This is the second stage.

One in the Many

Then the third stage is that in which one tries to visualize this abstract form in every object of this universe. The Supreme Siva is not confined to one personality alone. All the objects of this world are manifestations of Siva. The infinite forms of the Lord have to be visualized in this third form of meditation. Not as separate entities but as one consciousness revealed through many objects. By this time the Tamoguna of the mind is completely overcome. In this third stage the mind will be lifted up by its own impetus of meditation.

The mind, ordinarily lives on diverse foods. It never likes to be fed with only one thing continuously. It wants variety. One would have noted that if one goes on

doing Japa for a long time, sleep is induced. But when one sees a cinema show, one does not fall asleep. Why? Because there is a variety of objects in it. There is sense-communication and diversity. But in Japa and meditation there is no pleasure, because there is no variety, nothing to attract the mind. Sleep is the trick played by the mind to cease from the act of concentration. It does not want to concentrate itself on any one object alone. It wants to jump from one thing to another. Variety sustains the mind in this world.

All forms of the world are manifestations of the one Absolute. The mind should be made to understand that the Substance out of which all things are made is One. Then the mind will not be distracted or restless. It runs from one object to another, because it thinks that there is some value in that object which is different from the object of meditation. The mind should be educated and made to understand that it need not flit from one object to another for obtaining happiness. If Truth is one It is in every form, at every time. The mind should be aware of this substance present in multiple forms and thus will not be distracted by their diversity.

In the fourth stage the multiplicity of the substance in objects gives rise to a single universal form of the Divine Being. Then all forms vanish altogether, and there is an experience of the oneness of the meditator's consciousness with the object of meditation itself. This stage is that of self-absorption or Samadhi.

Our Ideal

Meditation on the Supreme Self has therefore to be practised in every possible way, externally as well as internally. Our whole life should be one of meditation. tion. We should live according to Dharma, which is the law of the Self. This can be possible only if we maintain a continuous consciousness of the Self, the Eternal.

The highest Dharma is the recognition of our intimate relation to the Absolute Self, and every other form of Dharma is a partial manifestation of this ultimate Dharma. The lower Dharma is a movement towards the affirmation of this Supreme Dharma. Our activities in life should be processes of our evolution towards the Infinite. Our life amidst the things of this world should be converted, transformed and transfigured into divine life.

Our life should be centred in the Self, and not in objects. Life ought to reflect God-Being. Our duty in life is to adhere to this law, this Dharma of the Divine Being, the Self. The universe is essentially a unitary whole. It is One Being, a single indivisible experience. Therefore, our attitude to the universe should be the same as the attitude which we have towards ourselves. This is the meaning of the saying "Love your neighbour as yourself." The universe is an expression of ourself, but only we should understand what we actually mean by 'Self.'

We have noticed that there are various forms of the expression of the Self. All these expressions should be considered as appearances of the one Self alone. Our ultimate happiness is in the Knowledge of the true Self, not in its empirical expressions as the family, community or nation, though their relative bearing in our life is acknowledged. *Yo vai bhuma tat sukham*—"the Infinite alone is bliss." The pleasure that we derive from the objects of this world is only a drop of that Supreme Bliss. But for the existence of That, we would not have experienced any joy in life. We live, because the Supreme Self Is. We understand, because the Self is Intelligence. We enjoy, because the Self is Bliss. Satchidananda is the nature of the Self. It is this one Self that goes

by different names,—God, Brahman, the Absolute.

"To love all as one loves oneself" is the succinct statement of Dharma. Universal love is a mark of saintliness. It cannot come to all. Universal love is the consequence of Self-realization. Only saints and sages can have it. It is to see the Self in every being and to work in this world as an instrument in the hands of the Supreme Being. The fruits of actions will not then cling to the individual, because then it is not the individual that acts, it is God that acts in this world. The actor, the action, the goal of action,—all these are but a combined process in the one Reality. The agent is not separate from the result of the action, nor is the process of the action of the agent different. There is but one universal process, of which we are just bits, parts or aspects.

Pre-Conditions of Realization

In the spiritual path a Guru's help is necessary. Mere study of books and ratiocination cannot help us much, because these are mere intellectual processes. The Guru's initiation opens the portals of realization. Satsanga is absolutely necessary in the attainment of spiritual knowledge, and the practice of meditation. One must be well equipped for the reception of this knowledge. There should be correct understanding, perfect detachment and a yearning for Moksha, or Mumukshuttwa. Genuine aspiration is the pre-condition of success in leading a spiritual life.

Spiritual life is not some queer form of life distinct from the ordinary way of life. It is *the* life, the only true life. One should give the transforming touch of spirituality to every form of life that one lives in this world. Life is essentially spiritual, whether we recognize it or not. When one recognizes it, one becomes a saint. When we do not do that, we live as ordinary mortals and go through the rounds of birth and death. Desires can be completely uprooted only by a sincere love for God, an aspiration for Self-realization, which we ought to have every moment of our life. This is the *background* of the fourfold means prescribed by the ancient seers—Sadhana-Chatushtaya.

The four means to Self-realization are correct understanding and discrimination; dispassion or Vairagya; the sixfold virtues,—tranquillity of mind, control of the senses, etc.,—and intense yearning for the Ideal. Unless we have an intense desire for Self-realization, we will not progress much in the spiritual path; and this yearning comes from Viveka and Vairagya, accelerated by Gurukripa. Gurukripa and Ishwarakripa (God's grace) are necessary for leading the spiritual life. The goal of life is the realization of God or the Self. This Self or God is not some otherworldly entity, something beyond us, but It is here and now; It is identical with us. We are That. To recognize and realize That is the purpose of life.

MEMBERSHIP OF THE DIVINE LIFE SOCIETY

Any one who wishes to lead a life of truthfulness, non-injury, self restraint and purity, to the best of one's ability, can become a member of the Divine Life Society, irrespective of any distinction whatsoever, on payment of an annual membership fee of Rs 2|8, which meets the subscription to the monthly periodical *Wisdom Light* containing the latest teachings of Sri Swami Sivanandaji Maharaj. An admission fee of Rs 5/- is initially charged to supply the members one of the publications of Sri Swamiji Maharaj, some spiritual tracts, self-culture and resolution forms, and a rosary.

—*Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.*

On Divine Life

Sri S.N. Rao
(*Ootacamund, Nilgiris*)

What is life ? How to make our life divine ? What do we mean by the term 'divine' ? Can divine life be realized here and now ? What is birth ? What is death ? All these questions must be boldly faced, thought out and understood, and answered. Understanding is a condition precedent to realization.

Man is truly the masterpiece of creation. He is the only entity in the universe endowed with the discriminating faculty; he is the only being where consciousness, awareness and understanding are at a high level. He only *can* become divine, and no other. And yet, he is not. What is the obstacle ? He himself is the obstacle, because of his misuse and abuse of his own mind and intelligence; it is this misuse and abuse that keep him at the human level, and often take him down even to the brute level. All conflicts, all opposites, like pleasure and pain, love and hate, virtue and vice, kindness and wickedness, are all in the human mind, in the human ego. What is egoity ? It is not individuality, much less personality. Egoity is an affirmation and an assertion of separateness from the totality of environment in which man lives. It is a stern refusal to recognize the fact of essential relationship between man and that totality of his environment, a blind refusal to see the fact of unity in multiplicity, to see the fact of interrelation and interdependence between the one and the many. Oneness is a fact; many-ness is also a relative fact. And hence arose the concept of unity. There can be no meaning in the term 'unity' unless there is multiplicity. Diversity is a necessity for unity to arise.

Nothing is absolutely still and static in this universe. It is all motion, movement, vibration or pulsation, creation or evolution, by whatever name one calls it. Difference in name is only a difference in ideation. The universe, the whole manifestation, is movement. It is a movement which never ceases to be; it is all-pervasive and incessant. Life is only a part, rather one aspect of that cosmic movement, a movement within a movement. The universe is thus, as it were, a huge clock-work with limitless dimensions, wheels within wheels linked to the cosmic wheel, all moving as one connected whole.

Life is thus an unending, everlasting flow, a current or a stream which never stops. All movement must have a direction, a goal to which that movement is directed. Again, all movement involves a process and a progress. That process is what we call evolution. Thus life is a progressive evolutionary movement to some goal to be attained. Otherwise, there is no meaning and no purpose in the movement which we call life. Life is thus a purposive movement. Life cannot stop. If it does, there can be no manifestation.

The flow of life is never at one level Life manifests itself at different levels in different forms. If we take the topmost as the divine level, whatever we may understand by it, the next is the human level and the last is the inanimate level of rocks. This last is not really lifeless. Life exists both in *chara* and in *achara* ; the difference is only one of degree, not in essence. There is movement in the chair on which we sit. This chair cannot remain a chair but for the dynamic molecular movement, manifesting itself as a cohesive force and bind-

ing] all its particles together, and giving it a form which we call chair-

No level remains fixed and stationary for ever. There is always a possibility of either going to higher levels or descending to lower levels. The movement of life is not just horizontal; it is also vertical, up or down. It all depends on how the embodied life behaves. But it is only at the human level that this embodied life has the necessary equipment, and is endowed with a rational mind or intelligence, an equipment necessary to enable one to ascend to the divine level. That ascent is possible, becomes practicable, only through progressive understanding of the meaning of life, and realization of the values in life. When life is regulated, controlled and subdued, not suppressed and distorted one gets the joy out of it, and ultimately one can make it divine.

Most human beings remain in their limited individual levels. Human life has merely an existence value so long as it remains at the instinctive level; it acquires a higher value as it grows into a well-integrated personality. Personality-culture is thus a necessary step towards the direction of life divine. Every individual is born with an inherent nature, a bundle of qualities collectively called *swabhava*, qualities which differentiate him from others; that is the core of individuality-complex.

Now, we shall make an attempt to understand and define the idea or ideas that are contained in the terms "birth and death," and find what place they occupy in this unending stream of life. They are, as it were, trap-doors, sliding gateways through which all beings, all the paraphernalia of *nama* and *rupa*, slide through, in and out of that life stream. One is the entrance and the other is the exit. But, that entrance and that exit are for *nama* and *rupa* only. That which is eternal and immortal, the essence in that *nama* and *rupa*, the reality of which *nama* and *rupa* is the apparent expression, always exists and never ceases to be. All beings, every one of us, are going through a process of becoming, and that process and becoming is what we call life.

It is the Formless that assumes forms as it enters into the stream of life, and again returns to the Formless. Form is the symbol, an expression. Every one of us is in reality a symbol and an expression of that which is Eternal and Divine. "Thou art That," the Upanishad declares. Man is much more than what is meant by "name and form." The nature of his soul is eternal, limitless and divine. Sunrise and sunset are only for those that stand on a revolving globe. Birth and death are only for those that stand on the revolving wheel of Time. In reality, sun never sets and never rises; it is always there. In reality, there is no such thing as birth and no such thing as death for the soul. Forms are born and they must die. The real zation of the immortality of the soul, divinization of our life's activity, sublimation of the base impulses into positive forces of our higher nature, constitute the goal of human aspiration.

SIVANANDA PUBLICATIONS

1.	Sivananda Upanishad	Rs. 10-0-0	5.	Sampurna Yoga (Hindi)	Rs. 2-0-0
2.	Brahmasutras Part II	5-0-0	6.	Guru and Disciple	4-0-0
3.	Ananda Lahari	2-0-0	7.	Sivananda : Day-to-Day XXII	1-0-0
4.	Yogi Sivananda	5-0 0	8.	Bazaar Drugs	1-0-0

Sivananda Publication League, P.O Sivanandanagar, Rishikesh, U.P.

Verses From.....

Vivekachudamani

Sri Swami Narayanananda

सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।
समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥३४१॥

341. For the Sannyasin who has gone through 'hearing' (of scriptures) and other acts for the attainment of Self-realization, the Sruti prescribes (practice of) Samadhi, being duly endowed with "calmness, control of senses," etc.

Notes: सर्वात्मसिद्धये = for the attainment of supreme universal consciousness; भिक्षोः = of the recluse; कृतश्रवणकर्मणः = of one who has done hearing and all Karmas; समाधिम् = super-consciousness; विदधाति = prescribes; एषा = this; शान्तः = calm; दान्तः = self-controlled; इति = thus; श्रुतिः = the scriptures.

Commentary: "Calm and controlled" refers to the Sruti text "शान्तो दान्त उपरतस्तितिक्षुः योऽनूचानः" etc., of the Brihadaranyaka Upanishad (IV. iv-23) which prescribes the necessary disciplines for the attainment of Self-realization. "Krita-sravana" refers to one who has been endowed with the necessary qualifications like hearing of the "revealed" scriptures and discourses thereon by Mahatmas, reflection on the teachings of the scriptures, meditation and practice of Samadhi, or attempt attaining super-consciousness. These acts pertaining to spiritual discipline and awareness should be practised by all aspirants who are desirous of Godhead. They are indispensable. Of course, the need for the spirit of renunciation and dispassion is already accepted when a reference is made to the term "Sannyasin" but others, too, are eligible for the spiritual path provided there are the necessary qualifications, and it is not essential, that one has to enter the order of Sannyasa for the purpose of Self-realization. Serenity and control of the senses are enjoined as pre-requisites, since without these, which must be acquired through spiritual discipline, one cannot adequately benefit by 'hearing' the 'revelations' and be properly qualified for reflection and meditation thereon, and finally for the super-sensuous experience of Samadhi.

"Sravana" refers to personal instructions of a spiritual adept or a preceptor, as well as to Vedic texts.

आत्मशक्तेरहमो विनाशः
कर्तुं न शक्यः सहसापि पण्डितैः ।
ये निर्विकल्पाख्यसमाधिनिश्चला—
स्तानन्तरा ऽनन्तभवा हि वासनाः ॥३४२॥

342. It is not possible even for wise men to bring about the immediate destruction of the increasing strength of egoism. Desires accumulated in countless births can only be destroyed by the steady 'practice' of Nirvikalpa Samadhi.

Notes: आत्मशक्तेः = of the increasing strength; अहमः = of egoism; विनाशः = destruction; कर्तुम् = for effecting; न = not; शक्यः = possible; सहसा = at once; अपि = even; पण्डितैः = by learned; ये = they; निर्विकल्पाख्यसमाधिनिश्चला = by the steady super-conscious state; तान् = them; अन्तराः = the inward; अनन्तभवाः = in endless births; हि = indeed; वासनाः = desires.

Commentary: The destruction of egoism is completely effected only when Nirvikalpa Samadhi is attained by the aspirant. The force of egoism is so strong that even learned men are handicapped. Even the

dispassion of the Sadhaka becomes weak when the sense of 'mine-ness' and 'I-ness' overpowers him.

In Nirvikalpa Samadhi the aspirant is not conscious of the external world or even of the body. There is no ignorance. He is fully illuminated by super-conscious knowledge.

अहंबुद्ध्यैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।
विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥३४३॥

343. The distracting force with the help of egoism and in conjunction with the 'veiling power' stupefies the man by its qualities.

Notes : अहंबुद्धि = the ego or the 'I' sense; एव = alone; मोहिन्या = by stupefying; योजयित्वा = having connected; आवृतेः = of veiling power; बलात् = by strength; विक्षेपशक्तिः = the distracting force; पुरुषम् = man; विक्षेपयति = veils him; तद्गुणैः = by its characteristics.

Commentary : The terms "Vikshepa-shakti" and "Avarana" denote the tossing and the 'veiling' power of the cosmic illusion, Maya, to overcome which all Sadhanas are directed.

Egoism promotes tossing of mind and clouds the faculty of right discernment. A ruffled mind cannot meditate on the nature of the Reality. When the vision is clouded perversion sets in. Sense-pleasure is recognized as an important ideal of life. Spiritual values are shunned in preference to material prosperity. Happiness is thought to be available in objects. But experience proves otherwise. Pleasure-giving objects turn to be sources of pain. Material prosperity does not last long. Its absence brings unhappiness. Where happiness was sought, pain is found. Tossing of mind is thus effected, and life made miserable. Sankaracharya is therefore, never tired of reminding the aspirant of the danger of egoism, or "I-ness" and "mineness" and cautions about its consequent unhappy results.

An Introduction to "Siva Gita"

Sri C. V. Subramanyam

(N.B. "Siva Gita" is an epistolary autobiography of Sri Swami Sivananda—in eighteen short letters—written in January 1946 and published for the first time by the Divine Life Society in booklet form in 1947—now not available—and recently republished, together with a commentary —in original English—by Sri Swami Sadananda, by Sri Henrich Schwab, 16 Budingen, Gattenburg, Germany.)

The eighteen letters of our Satguru are an autobiographical sketch depicting his saintly characteristics. They are a treasure bequethed by him to posterity. Saints do not generally allow such self-analysis to be exposed to the public. These epistles must have been written in one of his inspiring moments when he was filled with divine compassion for humanity. The common man does not generally think beyond his physical existence and he feels bewildered when he finds a Mahatma extending his infinite compassion to suffering mankind because he does not understand how such a fountain of mercy could flow out of a saint. Even educated people believe that a Mahatma must necessarily have acquired mysterious and supernatural powers through Tapas unknown to ordinary people. Such an erroneous notion makes it possible for charlatans to exploit the ignorance of credulous people by pretending to possess mysterious powers and proclaiming that they are the chosen few of the Lord.

Swamiji's simple and lucid letters come as an oasis in a desert. They are a cogent narrative portraying the process of Self-realization. Each one of the letters is a step taken forward by the saint towards the goal and all of them make a composite unit. In one of his rare moments, Swamiji had paused to view in retrospect the path that he has travelled in his spiritual quest and decided to put his thoughts in writing. This self-analysis is an unfoldment of the saint's spirit, diffusing its fragrance all round like a blossoming rose-bud. Perhaps just like the rose-bud Swamiji is also unaware of the sweet and delightful effect he has produced in others. To him, perhaps, these letters are but a mere narrative of his spiritual experiences. To others they are immortal. They have a universal appeal. They are an eternal inspiration to those who aspire for a higher life. In one of his letters, he mentions that he delights in radiating joy all round him. These letters spread the joy that he has experienced to those who have the good fortune to read them.

Ardent Seeker and Karma Yogi

As an ardent seeker of Satchidananda, his spiritual life begins with his urge to find out what is good in others. He begins with the attitude of a child, devoid of prejudices, and is accessible to everyone. The goodness that he sees in others delights him. His sense of humour perceives such goodness from different and unexpected angles and educates him. Any educative humour fills him with joy, and he radiates joy all round. He develops respect for all and speaks sweetly to everyone. He conserves time by doing his routine Japa and meditation 'while walking and working' so that he might not deny his services to others as well as miss his routine Sadhana.

From deriving delight by mere observation of goodness in others, he proceeds to get joy in 'doing selfless service.' He never wastes time in 'procrastination' but plunges into action immediately. Spiritual service is a source of delight to him. As a seeker of Satchidananda anything that gives real delight attracts his attention. Selfless service elevated his soul and cleansed his heart. It has been a rich experience and he desires to share this new-found joy with others. The only way in which he can do so is to induce them to do selfless service. He goes even to the extent of putting himself in the position of a 'hard taskmaster' to achieve such an end. Since his aim is to help them to derive delight, he gets work done by them through 'kindness, respect, service and love.'

Delight in service makes him a man of action; he also finds pleasure in performing physical exercises which, besides giving him joy, also help in keeping his body healthy and energetic. Even when delivering lectures he seeks delight in 'discarding the seat and standing up before the audience.' Moreover, the special seat provided for him gives him mental discomfort in feeling that he is enjoying some extra privilege. As a practical Vedantin, he finds joy in giving his all to others and not by accepting privileges from others.

Synthetic Yoga Practice

Such healthy occupations of the body and the mind in selfless service keep him full of vigour and vitality even when he is about sixty (that was his age when he wrote these epistles). He enjoys all the fun of a robust person in singing, dancing, running and 'jumping in joy.' No holiday is necessary for such a person in a hill-station or a seashore. 'Change of work gives him the required rest.' 'Meditation energizes him and Kirtans vivify him.'

He chooses the formulae *Aham Brahma-*

smi, Sivoham, Soham, Satchidananda Swaroopoham, for his Vedantic meditation and the *Song of Chidanand* (composed by him) as his favourite song for singing. The Mahamantra, *Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare,* is his favourite Kirtan.

By practising selfless service and devotions he feels that he is the 'richest person in the world.' The joy experienced by him is the highest wealth that Lord can bestow on any person. He pities the earthly rulers for their delusion in believing that they possess the means to enjoy real happiness because all their joys put together do not form even a fraction of the joy that Swamiji feels. Such pleasure is made possible for him through renunciation, untiring selfless service, Japa, Kirtan and meditation.

His delight in his external surroundings also turns towards seeking joy in discipline by observing fasts and leading a simple and natural life. This helps him to enjoy freedom, power, beauty, courage, poise and health.

Swamiji delights in nature, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, Yoga and Vedanta. In addition to simplicity, humility, frankness and straightforwardness, he develops tolerance and compassion. He bears insults and pain and advances in his spiritual progress by returning good for evil.

The inner joy is enhanced by receiving inspiration from Mother Nature. The Ganga and the Himalayas appeal to him as a comforting Mother and a Divine Father. The influence of Mother Ganga makes him understand the truths of the Upanishads.

Saintly Characteristics

Gita, Upanishads and Bhagavata are his constant companions. He thinks himself to be a 'mixture of service, devotion, Yoga and wisdom.' He is a practical Vedantin and follower of Sri Sankara. One may pause to ruminate over the path that Swamiji has traversed so far. First comes the correct attitude to find out goodness in others, next comes the man of action doing selfless service, then comes discipline or Yoga, and then comes the gathering of wisdom from art, music and the other books and Mother Nature.

Out of wisdom comes respect for all saints and religions, and also the recognition of the Divinity in everything. He finds God in even stones and animals and has due reverence to them all. Service, devotion, Yoga and wisdom continue to be his guiding principles.

Swamiji is in constant touch with the people of the world for whom he has great compassion and he delights in doing service to them. He is prompt in answering letters written to him. He never talks on things which he has not practised or realized.

He loves silence and argues little. He teaches others through his own example. He prays for the peace and health of the sick. He prays for the departed souls also. He meditates on the ultimate reality constantly; prays to be in union with God always. His ideal is beautifully expressed in the following words: "To raise the 'fallen,' to lead the 'blind,' to share what I have with others, to bring solace to the afflicted, to cheer up the suffering, to have perfect faith in God, to love my neighbours as my own self, to realize the goal of continuous, natural superconscious state, are my ideals."

Divine Life Mission in South Africa

—ITS ORIGIN AND GROWTH—

Sri V. Srinivasan
(*Durban*)

The Divine Life Mission, which is today a national movement in South Africa, had its beginnings in the obscure village of Umkomaas. The saintly S.R. Padayachie, soon after his return from the Diamond Jubilee celebrations at the Sivananda Ashram in Rishikesh in the year 1947, organized a Branch of the Divine Life Society at Roseneath, Umkomaas. In 1948, V. Srinivasan went on a short visit to the holy Ashram of the great Master. On his return to Durban the following year the Master wrote several letters to him asking him to open a Branch and do some 'silent work.' Srinivasan hesitated, he procrastinated, he was nervous. He did not know a single soul who was connected with the Ashram or with the Master in South Africa. He had not even heard of Sri Padayachie. The Master finally used a beautiful method. He wrote, 'Kindly open a Branch; I recognize you as the Secretary." The disciple hesitated no longer. He sent the affiliation fee and thus originated a 'unique' Branch with only two members: the founder, Sri Swami Sivananda, far away in the sacred Himalayas and the Secretary, V. Srinivasan who thought himself utterly incompetent to carry out the task allotted to him by the Master.

Slow Growth

The one-member Durban Branch which later became one of the most active centres, radiating the glorious message of the Master, had a slow but steady growth. Even as a shy little morning rose-bud blossoms to reveal its hidden beauty, so also the Durban Branch grew to reveal to South Africa the glory of the Master who is today the light and life, as it were, of thousands of seekers in the spiritual path.

Soon after the formation of the Branch, V. Srinivasan was joined by two other devotees, M.N. Moodley and Manickam Chettiar. The three together used to have their weekly prayer service in a local temple. Such was their sincerity and regularity that even if two of them were absent, one would go to the temple and sing Kirtan and study the Gita as if a multitude was present. The Master in his sweet and endearing way encouraged the trio. "If you are sincere many would join you," he said. We lived to see the truth of his utterance.

The Master's Grace

One characteristic feature was evident right from the very beginning in the growth of the Mission. It was the Master's grace and power. We were conscious that the Master used us as his instruments to radiate his message of Divine Life and God-realization. We felt his guidance and grace in every activity. How lovingly he guided us! How patiently he moulded us! Whatever we did was a mere fruition of the powerful will of the Master.

There is one kind of service that is dearest to the heart of Swamiji, which gladdens his heart more than anything else. It is the dissemination of spiritual knowledge by means of literature. We were fortunate that this aspect of our work became the sweet aroma of the movement in this country right from the beginning.

"Twenty Important Spiritual Instructions" was the first pamphlet issued by us. Then followed "Sadhana Tattwa" These were sent to 'anyone and everyone' free.

Our journal *Path to God-realization* which was then called *Light, Power Wisdom* began appearing once in three months. We remember how the first issue had made its appearance. The printers acquired a portable typewriter and we released our magazine! Future issues were financed by one of the members and practically all the booklets were distributed free. It was many months before public assistance was received—we were too shy to approach anyone for subscription or donation!

Prayer Room in North Street

Gradually the movement grew. Through the magnanimous generosity of K.G. Pather, a beautiful Prayer Room was made available for the members at 47 North Street. This noble soul has indeed rendered yeoman service to the Divine Life Movement in South Africa. Srimati Ranganayagi Pather took charge of the Ladies' Section of the Branch. The members met frequently for Satsang, and spiritual literature was freely distributed. Initial difficulties were many. We struggled to adapt and adjust ourselves each other. Hidden weaknesses came to the surface. But the grace of the Master ever kept us united in the work. We triumphed in everything we undertook, for the hidden power of the Master worked in us.

Pretoria Branch

In a short while, in the capital city of Pretoria, a new branch was established by the great Sivananda Bhicka Chiba, one of the foremost disciples of the Master. After finding one of our booklets in his backyard he became a member with the Ashram. Several months later he wrote to us to help him to organize Gita Classes in Pretoria. We wrote to him to open a Branch instead. A telegram was received, and a few days later the Pretoria Branch came into being.

Imbued with sincerest devotion to the Master, an infectious zeal and integrity, Bhicka Chiba threw himself heart and soul into the movement. Success was always at his heels. Soon after the formation of the Pretoria Branch, a centre in Johannesburg was opened by Amratlal Dalpatram and Bhanabhai Patel, both close disciples of the Master. In the meantime we came to know also of S.R. Padayachie of Umkomaas, now affectionately known as 'Father Padayachie.' Indeed, he was a father to us, youngsters that we were and still are in the path of spirituality. It was at his feet that we learnt the first elements of Karma Yoga and Kirtan.

Public Support

Through the grace of the Master and the loving kindness of people who were interested in our work, the quarterly journal began to appear bi-monthly and soon after it was published once in a month. This helped much to spread the message of the Master. The Gandhi-Tagore Lecturship Trust also came forward and made a substantial grant to print and distribute the journal more widely. The printing was done at the Ashram owing to the low costs.

In the middle of 1954 the 'little Trojan' made his appearance! Dharmalingam's entry in the movement enabled the work to expand by leaps and bounds. Given neither rest nor respite and mercilessly whipped into action day and night by Dharmalingam, our 'little Trojan,' for that was the name of the printing machine that we purchased, turned out pamphlets by the thousands. It was not unusual to see Dharmalingam paddling this small treadle

machine till midnight and the early hours of the morning!

Then we started issuing our little pamphlet, *Light Divine* which was freely distributed.

The free distribution of thousands of tracts paved the way for the opening of many more Branches. A few years, lull was finally broken by the opening of the Tongaat Branch in September, 1954, which was a signal to the formation of many other new branches elsewhere. It was the Tongaat Branch, now described by the Master as "the finest in the world," that saw the movement stabilized. It is hard to find in any one Branch such a sincere band of aspirants imbued with such devotion and unity.

D.L.S. Council of South Africa

In 1955, during the latter part of the year, owing to the rapid increase in the number of Branches, it was felt that a South African Council of the D.L. Society be formed so that there could be more coordination in the work. All the Branches approved of the idea. Just prior to the departure of V. Srinivasan to the Ashram, several meetings were held in various Branches and the proceedings of these were sent to the Master with V. Srinivasan. In January 1956, Srinivasan placed the whole matter in the hands of the Master. Swamiji gave his approval and blessings, and the Divine Life Society of South Africa, which was delegated by the Master to manage the affairs of all the Branches in South Africa, was formally inaugurated in Durban after the return of Srinivasan in July 1956.

A word or two about the President of the South African Body would not be out of place. He is M. Perumal Principal of the Tongaat High School, who is a great champion of the Master's work in this country. His wisdom, his tolerance, his understanding, and unique spiritual qualities that are so much akin to our Master's, make him the ideal leader of our mission here. Today the mission flourishes largely because of the able leadership of this glorious personality.

Platinum Jubilee Celebrations

The Platinum Jubilee (70th birthday) of the Master was celebrated by all South African Branches with great enthusiasm in September, 1956. A public function was held at the Bharat Hall, Durban, where most of the Branches were represented. Sri M.G. Daniels, Vice-President of the Maritzburg Branch gave a thrilling discourse on the life and teachings of the great Master, rightly describing him as the "Towering Saint of the Himalayas." To coincide with the 70th birthday celebrations the first Conference of the Divine Life Branches was held on the same day. Through the grace of the Master this also was a glorious success. Dr. M.J. Liebenberg of the "Brotherhood of the Lamp" opened the Conference. Interesting and informative papers were read. All the members felt that the Divine Life Movement should have a Centre from where the message of our loving Master could be more effectively radiated and where all the work could be centralized. It was felt also that more attention should be given to children so that the message of God-realization could be sown in more fertile soil. To augment our work the Conference decided to purchase a new automatic printing machine so that booklets could be printed and distributed by the thousand.

The Sanatana Dharma Sabha has very kindly placed spacious premises in the central part of Durban where we could do all our printing. With the arrival of the new Heidelberg machine to join its little brother, 'the Trojan,' a dream has almost come true, for we always felt the need of a larger machine so that the message of

the Master could reach many more doors. Dissemination of spiritual knowledge and spreading the glory of the Lord's sweet name are the two main aims of the Divine Life Branches in this country.

Many precious spiritual gems walk the soil of this fair country. The members of the various Branches, the many little children, all ardent disciples of the great Master, the large number of admirers of the compassionate Sage are all endeavouring to be the embodiments of divine life, purity, love and generosity. They are too numerous to mention. They are the living embodiments of the teachings of our Master. They have all felt his power and his love. Many have seen his miraculous grace change their lives. Their silent service is their most eloquent tribute to their Master. May our beloved Gurudev bless them all to attain God-realization in this very birth.

An Imaginary Tale

Story of a Shoe and 'Halwa'

Sri Swami Sivananda

Once a shoe and a lump of *halwa* (a kind of confectionary) approached a sage and placed before him their grievances. The shoe said, "O adorable sage, hear my pitiable lot. I carry my master day and night over dirty, stony and thorny surfaces, and on account of his heavy weight I constantly wear out. But my master does not have the courtesy of taking me inside his house; he leaves me always outside the door. I am not able to bear this insult. My master does not appreciate my service even a bit."

The sage replied, "O beloved shoe, you are indeed a great Karma Yogi. You serve your master at great personal sacrifice. You protect the master's feet from thorns and stones by covering his foot in yourself and enduring all hardships. You are certainly an embodiment of self-sacrifice. All glory to you! But you do not seem to have correctly understood the technique of Karma Yoga. A Karma Yogi should perform his work in a spirit of divine worship, without the least expectation of any personal gain, not even appreciation for the work he does. A Karma Yogi should feel that he is serving the Lord in person whom he is attending upon. Far from expecting appreciation from the person served, the Karma Yogi should be thankful to him for having given an oportunity to serve the Lord in him.

"Do not feel that you are serving the master's body but feel that you are serving God in the master. God is in all forms; all are manifestations of God only. Further, shun honour and respect. A Karma Yogi should treat honour and dishonour alike. He should be equanimous under all circumstances. If you continue your work, treating it as the worship of God Himself, expecting no fruits, not even recognition, and treating honour and dishonour, pain and pleasure, gain and loss, alike, you will doubtless earn God's supreme grace and enjoy bliss eternal. Therefore, go back, O shoe, and continue your work."

The lump of *halwa* then laid its complaint before the sage. It said, "O revered sage, kindly listen to my pathetic tale. I look very beautiful and am sweet-smelling in the sweetmeat-seller's shop. No passer-by goes away without casting a fond look upon me. People like me so much that my scent or the very mention of my name

makes their mouths water. No important feast or festival takes place without my presence. But, alas, a strange transformation takes place in me after I have been eaten by people. Several hours after I am eaten, I am discarded in a changed form, very dirty and foul-smelling. People shun to look at me. They spit on the ground or close their nostrils when they see me. I am unable to bear this insult."

The sage replied, "O beloved sweetmeat, you, too, are a great Karma Yogi like the shoe. You serve those who eat you with your nutritive elements. You sacrifice your beauty, sweet smell, honour and your very form itself in order to nourish and sustain people and also to satisfy their palate. What an embodiment of selfless service you are! But do not weep over the change that comes to your physical form. For, you are not this physical form. You are neither the beautiful, attractive *halwa*, nor the foul-smelling excreta. You are the embodiment of the spirit of selfless service. This spirit lives through ages and is sought as an ideal by great souls. It is unaffected by the changes and impurities of your physical form. Identify not with the material form. Stand as a witness to the functions of your physical form, and continue to serve people with your nutritious and taste-giving elements. Service done without the idea of agency, but with Sakshi-bhava (witness-spirit) is the ideal of the Karma Yogi. It is an immortal ideal that makes you ever happy. Identification with the physical form is the cause for all suffering and sorrow."

Thus comforted, both the shoe and the lump of *halwa* returned to their respective abodes, served the people as instructed by the sage and did not complain thereafter.

Ashram News and Notes

The Sivaratri Vrata was observed at Sivanandanagar on 27th and 28th of the last month. A special Puja was performed at the Ashram's Viswanath Mandir which was beautifully decorated and illuminated. The Puja was performed with Laksharchana, Rudra Parayana and different kinds of Abhisheka, which commenced in the evening of the 27th and concluded early in the next morning, while chorus chanting of the Panchakshara Mantra by devotees assembled outside the *sanctum sanctorum* continued throughout the night. Special Aratis punctuated the worship every two hours as the pealing of the temple bells, the sonorous hymnic chants, and the rhythmic Kirtan-dhwanis reverberated through the stillness of the night.

Earlier, during the day, a Yajna for general welfare and peace in the world was performed, and three aspirants were initiated into the order of Sannyasa by Sri Swami Sivanandaji Maharaj, who are now known as Swami Ramananda (Sri Ramdas), Swami Ompremananda (Sri Banbihari Patnaik), and Swami Narayanananda (Srimati Hemabai Dinani). Sri Swamiji also gave Mantra initiation to four devotees.

Discourses

A complete course of lectures on Hygiene and Sanitation is being given by Major-General A.N. Sharma (retired), on completion of which, by about the middle of March, he will hold an examination in which Ashramites and visiting spiritual aspirants will appear. Certificates of the St. John's Ambulance Corps will subsequently be awarded to the successful candidates.

On 2nd March, Dr. D.K. Viswanathan, adviser on control of malaria to the W.H.O., gave a discourse on the personality of Sri Swami Sivanandaji Maharaj and the need for the fostering of his divine mission.

Dance Performance

A performance of the Bharatanatyam was given at a special function held at the Ashram on 17th February by Mrs. Ramani Gopal, a well-known exponent of this classical style of dance. The performance was highly appreciated by the audience, which included some members of the Rashtrapati's family and Maj-Gen. Yadunath Singh. Mrs Ramani Gopal is the director of a dancing institute in New Delhi. The title of *Nrityakalanidhi* was awarded to her by Sri Swamiji Maharaj.

Unveiling of a Portrait

On 13th February, a large, hand-coloured portrait-photograph (8 ft. by 3 ft. 4 inches) of Sri Swami Sivanandaji Maharaj was unveiled at the Satsang Bhavan. It was acclaimed as a remarkable piece of portrait-photography and colour-work for which Swami Saradananda, founder of the Sivananda Art Studio, had been planning since a long time. A recent photo of Sri Swamiji Maharaj in standing pose was enlarged from a small negative to a single plate, of the size mentioned above. A good deal of retouching had to be done to the hugely enlarged figure, which was then printed on a single piece of special paper mounted on a wooden board. It was then retouched once again and given life-like colouring. Swami Saradanandaji devoted his efforts for more than two months in producing this portrait-photograph.

Sivananda General Hospital

Dr. Kamala Korke, M.B.B.S., of Nagpur, was the visiting doctor to the Ashram's Hospital during the last month. She attended on a number of patients and gave her valuable advice for their treatment. Dr. Mathura Kagal, M.B.B.S., Director of the Women's and Children's Division of the Indian Red Cross., also visited the Hospital during the first week of March. As already announced, a Maternity and Child Welfare Centre of the Indian Red Cross was opened by her at Sivanandanagar last December.

Visitors

The following were among those who visited the Ashram during the last month and the first week of March:

Sri Ram Sahay, Commissioner of the Kumaon Division; Major-General Yadunath Singh, Military Secretary to the President of India, who accompanied a daughter-in-law of the President and some members of her family; Dr. Rajammal Devadas, Ph.D., of the Union Ministry of Agriculture; Dr. Mathura B. Kagal, of the Indian Red Cross Society; Dr. D.K. Viswanathan, Adviser on control of malaria, W.H.O., New Delhi; and Dr. Sri Krishna, F.R.C.S. civil surgeon, Dehra Dun.

On 17th February, Sri Swamiji Maharaj received a party of students and teachers of the Doon School, Dehra Doon, who were accompanied by some of their relations.

Bhikkhu Charao Rithidom Suddhachary, of Bangkok, is now staying as one of the visiting aspirants in the Ashram.

* * *

DIVINE LIFE BULLETIN

The South Calcutta Branch of the Divine Life Society (28-A, Sardar Sankar Road, Calcutta-29) is now issuing a trilingual monthly bulletin, entitled *Divine Life*, which contains select teachings of Sri Swami Sivanandaji Maharaj in English, Hindi and Bengali.

DIVINE LIFE MESSENGERS

Four of the Swamis of Sivanandanagar are now engaged in the propagation of the message of Divine Life, as interpreted by Sri Swamiji Maharaj, in Andhra Pradesh, Kerala and Saurashtra.

Swami Bhumananda is training students and elders in the practice of Yoga exercises at Virnagar, in Saurashtra, and is also touring nearby towns where prayer-meetings and classes on Yoga exercises are held by him.

Swami Ramananda is touring in Kerala, holding meetings under the auspices of the Divine Life Society Branches and giving discourses on spiritual topics.

Swami Chaitanyananda and Swami Brahmananda are also engaged in similar activities in the Andhra Pradesh. All of these Swamis have been deputed by the Headquarters to undertake these tours.

SWAMI VISHNUDEVANANDA

Swami Vishnudevananda, Professor of Hatha Yoga at the Yoga-Vedanta Forest University, left Sivanandanagar on 4th March *en route* to Malaya, where he will be staying for a period of two months, giving demonstrations of Yoga exercises and spreading the teachings of Sri Swami Sivanandaji Maharaj. Those who are interested may contact him through Sri Sivananda Boteju, of the Tele Communications, Stores and Workshop Section, Kuala Lumpur. Swami Vishnudevananda proposes to proceed to Indonesia from Malaya to complete the second phase of his itinerary round the world.

SIVANANDA LIBRARY AT ALLAHABAD

Under the auspices of the local Branch of the Divine Life Society, a Sivananda Library has been opened at 129, Lukerganj. The Branch is continuing to hold weekly prayer meetings at the same place. Discourses on religious topics are given by different individuals and collective prayers to the Lord offered.

"ANANDA GITA" IN TELUGU

Sri Swami Sivanandaji Maharaj's *Ananda Gita* has now been translated into Telugu and published by Sri Swami Swarupananda, President of the Divine Life Society Branch at Rajahmundry. Copies are also available from the Headquarters at Re. 1-8.

Sri A. V. Avudayappan, of Pudur, has brought out a collection of Sri Swamiji's teachings, in Tamil, in booklet form entitled *Sivanandar Mozhiamudam*.

Books and Comments

WORKS OF A PARSON

The Meaning of Reincarnation : pp. 86 ; 3 dollars.

Magic of Faith : pp. 128 ; 3 dollars.

Prayer Is The Answer: pp. 190; 3 dollars, 50 cents.

Travelling With God : pp. 144; 2 dollars, 75 cents.

Riches Are Your Right : pp. 64, 1 dollar, 50 cents.

The above works are by an American missionary, Dr Joseph Murphy, D.D., Ph D., LL.D. These are published by the Willing Publishing Co., P.O. Box 51, San Gabriel, California, U.S.A., and are of crown-quarto size, calico bound, art paper jacketed and beautifully got up.

Coming as they do from a rational, unbiased and broad-minded parson whose chosen avocation constantly brings him to the spiritual problems of life, these works are indeed remarkable for their lucidity,

universal spirit, logical exposition, psychological analysis and a deep insight into the subjects they deal with. They are sure to be welcomed by all spiritually-inclined individuals with a rational outlook, irrespective of the religion one may belong to.

With the exception of *The Meaning of Reincarnation*, which has a distinct Christian touch and which may not be acceptable to the Hindus, though it certainly makes an interesting reading, all the other works, one might as well say, have a universal bearing and are highly inspiring. *Magic of Faith* deals with different subjects allied to its central point, such as on feeling the presence of God, realization of just desires, human relations, and control of emotions, while *Prayer Is The Answer* discusses the various aspects of this vital spiritual force, including techniques for psychic unfoldment, fulfilment of aspirations, divinization of life, and so on.

Travelling With God is an elevating account of some of the itineraries of Dr. Murphy, which reveals exquisitely the presence of God at every turn and justifies the working of the divine law. *Riches Are Your Right* contains a collection of spiritual meditations—on inner culture, the nature of the working of the Divine in human life, holy communion and similar subjects.

All these works have the benefit of Dr. Murphy's numerous experiences gathered through his contacts with various individuals devoted to God.

AN ENGLISHMAN LOOKS AT YOGA

Naked They Pray by Pearce Gervis; published by Cassell and Company Ltd., London; pp. 217 demi-octavo, calico bound, and profusely illustrated; price: one pound, five shillings.

In these pages is related the quest of an Englishman to find for himself how Yoga is practised in India. During his first years in this country, Mr. Gervis shared the popular cynical attitude to Yoga but subsequently took to the study of old and modern writings on the subject, and made several trips to Haridwar and Rishikesh to get a first-hand knowledge of how the Sadhus practised Yoga. He visited many Ashrams and interviewed at length a number of Mahatmas, novices and professional religious preachers. This publication is mainly an account of these visits and interviews which are objectively put down in a lucidly rambling style.

Naked They Pray is not a treatise on Yoga, nor does it attempt at a comprehensive presentation of the subject, but it is certainly an excellent account of how the "holy men" take to this path, crystallize their perspectives, and devote themselves to religious practices—many portions of this account being related to the author by the Sadhus themselves.

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, Sivanandanagar (near Rishikesh, U.P.) offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, in spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room come to about Rs. 2,000. For details please write to.

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

Reinheit

Sri Swami Omkarananda
(Switzerland)

(The authoress of this article is Mrs. Hanna Herrmann, of Winterthur, who is actively engaged in the propagation of the message of Divine Life in Western Europe and who has been of considerable help to the Divine Life Society in this direction. She visited India last year and stayed at the Sivanandashram for several months.)

Reinheit ist ein unerschopfliches Thema, denn es gibt sehr viele Begriffe von Reinheit, Begriffe, die eben so vielen inneren Entwicklungsstufen entsprechen. Uns disciples interessieren nur die geistigen Auffassungen von Reinheit, ich werde deshalb nur kurz die vorhergehenden landlaufigen Reinheitsnormen beruhren, die Reinheit des physischen Korpers, der Kleidung, des eigenen Raumes oder Heimes.

Schon schwerer ist die Reinheit des Empfingungs—und Gefuhlskorpers. Unter Empfindungen verstehe ich die Regungen, die mit korperlichen Bedurfnissen zusammenhangen und im Astralleib ihre Quelle haben. Wir entscheiden, nach der jeweiligen Erkenntnisstufe, ob sie berechtigt oder nicht berechtigt sind.

Unreine Gefuhle sind Antipathie, Abneigung, Hass, Feindschaft, die Tendenz, zu beleidigen, zu schaden oder wegzutreiben, Sie haben keinen Platz in dem Menschen, der den geistigen Weg gehen will, auch nicht als Reaktion auf Enttauschung oder Ungerechtigkeit, schlechte, brutale Behandlung, Verleumdung, Krankung, und Bosheit. Ein reines Herz versteht die Voraussetzungen fur das negative Verhalten des irrenden Mitmenschen so gut, so vollig, dass es uberhaupt nicht emport oder beleidigt sein kann. Diese Tatsache haben wir taglich bei unserem Meister beobachtet.

Mentale Reinheit ist Freiheit von allem unwahrhaftigen, unehrlichen Wesen, Freiheit von jeder Regung von Zurucksetzung, Einbildung, Storlz, Ehr,—Macht—und Raffsucht, Freiheit von Neid und Missgunst, von Gewalttatigkeit, Aerger, Zorn, Freiheit von Zweifeln und Angst, von Sorgen, Misstrauen und Glaubenslosigkeit.

In verschiedenen der oben genannten Krafte wirken Gefuhls—und Gedankenregion zusammen, auch die Komponenten des Willensund der Selbstsucht wirken mit, darum ist es im Grunde leichter, diese letzteren samt den Aeusserungen des Astral—und Mentalleibes oder des Gefuhls— und Gedankenkorpers, als Elemente unter dem Begriff "Mind" zusammenzufassen. Leider entspricht unsere deutsche Uebersetzung Gemut durchaus nicht dem tiefgrundigen Sinn des englischen Wortes. Ahamkara—personliche Ichsucht, der Egoismus des kleinen Individuums, spielt bei all unsern negativen Tendenzen die ausschlaggebende Rolle. Sobald wir kosmisch bewusst werden, fangt die Selbstsucht an zu schmelzen.

Unser Meister betont als einer der Hauptbedingungen fur die Selbstverwirklichung das reine Herz, und Jesus Christus nennt die *selig*, die reines Herzens sind, denn sie, nur sie werden Gott schauen. Dieses "Schauen" ist ein symbolischer Ausdruck und bedeutet mehr als ein inneres visionares Sehen, das eine noch duale Erfahrung und nicht das Einheitserlebnis ist.

Lange bevor ich von Sri Swami Sivananda etwas wusste, habe ich oft "Reinheit-Einheit" geubt, aus dem deutlichen, inneren Gefuhl heraus, dass die Reinheit ausmunden werde in die Einheit. Damals

schon habe ich auch die reinigende, lauternde Kraft des Buchstabens Rempfunden.

Swami Sivananda schreibt irgendwo, jeder von uns gehegte Wunsch sei Unwissenheit. Wenn er dies ausspricht, richtet er sich naturlich nur an Menschen, die sich definitiv fur den geistigen Weg entschieden haben.—Unter diesen Wunschen versteht er irdische, egoistische Wunsche. Wenn wir geistig Fortschritte erstreben, gehort dies nicht in den Bereich des personlichen, kleinen ich.—Warum sind nun unsere Wunsche Unreinheit?

Wer Gott wirklich erlebt, wer Ihn erkannt hat, mit Ihm innerlich lebt, Ihn liebt und Ihm dient, hegt keine Wunsche mehr, weil er durch diese Gottgemeinschaft alles bekommen hat: die kostbare Perle im Acker. Er traut Gott alles zu und erwartet alles von Ihm. Er weiss, dass in Wirklichkeit jederzeit alles fur uns das ist, alles was notig und gut ist fur uns. Wenn Einschrankungen oder Verhinderung sich einstellen, hangt dies mit uns zusammen, mit unserem Karma, unserer Unentwickeltheit oder Kurzsichtigkeit, unseren Bindungen oder unserem Mangel an Glauben und liebender Hingabe. Gottes Allgegenwart, Allmacht und Allwissenheit sind immerwahrende Tatsache, und wir sind Ihn. Das heisst: wenn unser Bewusstsein frei wird von der Bindung an das kleine, menschliche, individuelle ich geht es allmalig ins gottliche Allbewusstsein uber, es verschmilzt mit dem Geist, der von jeher—und uns unbewusst—all unsere Hullen und unsere personliche Individualitat nur als Erfahrungswerkzeug benutzt hat, um schliesslich diese Gotteserkenntnis und Bewusstseinsverschmelzung herbeizufuhren. Wenn also Allgegenwart, Allmacht und Allwissenheit bestandige Wirklichkeit und Moglichkeiten der Erfahrung sind, dann ist tatsachlich jeder Wunsch unserseits Unglaube, Beschranktheit oder Mangel an Liebe, Hingabe, Geduld und Konzentration.

Ein Junger Sri Swami Sivananda's schrieb letzthin: "Jede Handlung, die wir unternehmen, ohne mit der absoluten Existens Gottes zu rechnen, sei eine unloyale, unreine Handlung." Rechtschaffenheit—wir konnen auch setzen Reinheit—inbezug auf Gefuhle, Gedanken, Worte und Taten besteht also nur dann, wenn wir zugleich der absoluten Existenz und Wirklichkeit Gottes bewusst sind.

Dieses Bewusstsein entwickelt sich vor allem durch Mantra-Uebungen und Meditation. Mit unermudlicher Ausdauer, Zahigkeit, Geduld, mit unendlicher Hingabe und Liebe, mit Anbetung, Verehrung und tiefer Konzentration gelangen wir an den Punkt, wo das kleine personliche ich ausgeschaltet wird. Es ist ein Aufstieg von Ebene zu Ebene, bis das individuelle Fuhlen und Denken aufhort und wir die Region erreichen, wo der wassertropfen eins wird mit dem Ozean und weiss, dass er nie etwas von ihm getrenntes oder von ihm verschiedenes gewesen ist.

Dann herrscht grenzenlose Geborgenheit in einer ewigen Heimat und ein Friede und eine Stille, die nie werden geschildert werden konnen. Reinheit und Einheit.

Reinheit und Einheit sind da, wo nichts anderes mehr besteht als das Bewusstsein der gottlichen Allgegenwart.

LATEST PUBLICATIONS

Yoga Samhita—Swami Sivananda	Rs. 5	Music As Yoga—Swami Sivananda	Rs. 3
Yoga of Synthesis " "	2	Life of Sivananda—A Song	1-8

Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

TITLE-AWARDS

The following titles were awarded by Sri Swami Sivanandaji Maharaj in the capacity of the Chancellor of the Yoga-Vedanta Forest University to the recipients mentioned respectively. This list is in continuation of the lists published earlier.

Gana-sudhakara: Mohini Ram, Rajalakshmi, Brahma Shankar, K.R. Saroja, R. Girija, Vidya Doraiswamy, V.N. Lalita, Chandrakala Mishra, Sitaraman.

Gana-amrita-varshini: Lila Mukherji, Chellamma (Bombay), Lakshmi.

Sankirtan-ratna: Huguette Herbert (Geneva), Balam, K.R. Shankaran, B.R. Srinivasan, Mani, S. Chandrasekhar, S. Raghuraman, N. Muthukrishna Bhagavatar (*Jyoti*), S. Raghu, Murugadas, Salem (*Jyoti*), Jagadamba Prasad Sarin, Satya Narayan, Sashibala, Ravibala, Kausalya, Narendra Kapur, Shyamalal (*Bhushan*), Biharilal, Jagadish Lal (*Bhushan*), T.M. Vaidyanathan, P. Kalyanasundaaram, Rasikbhai Trivedi.

Sankirtan-samrat: Sadhu Murugadas, (now the late) Swami Narayanji Maharaj.

Venu-gana-sudhakara: S. Adinarayanan, S. Balachandran (*Ratna*).

Vainiki-jyoti: Vasanta Saravanam, T.R. Ramanatha Iyer, S. Venkataraman (*Gana-visharada*), L. Subramanya Sastri (*Vidya-parangata*).

Mridanga jyoti: Davudayal Sharma, S. Krishnan, M. Radhakrishna Raju.

Tabla jyoti: Nanak Chand, Krishna Chandra Mishra, Raghunath Pujari, Bir Singh Rawat, Uttam Singh (*Ratna*).

Ghata-jyoti: N. Muthukrishna Bhagavatar, M.S. Swaminathan.

Nadaswara-jyoti: K.M. Arunachalam, K.P. Arunachalam (*Kala-nidhi*).

Sitar-jyoti: Lila Mukherji, Ashok Pratap Singh, Arun Bharat Ram, Vijaya Govind.

Ranga-bhushan: Shyam Sundar Sharma, Ramachandra, Navala Bihari, Kishore Lal, Vraja Bihari, Jawaharlal, Ram Prasad, Babu Ram, Balakrishna, T. Srinivasa Rao.

Nritya-kala-nidhi: Shanti Gurung, Rajamani, Prem Kapur, Gomati, R. Girija, K. Parvati, R. Kannammal, R. Ambulu, Shakuntala, Premala, Narayan Ghosh, Sadhana, Elis Trautmann (Germany), J.D. Devasahayam, Asha (Australia), V.N. Lalita, Shalini, Kirti Oza, Kamana Sarin (*Ratna*), Raut. Lalita (*Bhushan*), Lilavati Tiwari, Janaki (*Bhushan*), Maithili (*Bhushan*), Vijaya.

Chitra-kala-kushala: Arun Kumari Vyas, Mansukh M. Swami, Kalyani, London (*Mushala*), Mohan Venkataraman, V.V. Krishnan (*Samrat*), Vidyavrata, Chandan-singh Negi (*Ratna*), V.R. Jnanasivam, Rajeswari Sundararajulu (*Ratna*).

Vidya-bhashkara: Jean Herbert (Geneva), Muthuramalinga Thevar, K.R. Subramania Sastri (*Bhushan*).

Bala-vidya-bhashkara: Jayant Chakravarti, Sumohan Chakravarti.

Sahitya-bhushan: Mohini Joshi, G.M. Rajam, Pritibala Sahani, Hans Lajta (Austria).

Master of Philosophy (*M.Ph*): Dr. F. Wichtermann, Maharaj Narayan, Marinus Pauvert, Siva Prem.

Member of the Sivananda Gnana Sabha (*M.S.G.S.*): A.B.N. Sinha, Patna; Swami Satchidananda, Salem.

(To be concluded)

STATEMENT ABOUT THE OWNERSHIP OF "THE DIVINE LIFE"

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I, Siva Prem, hereby declare that the particulars given above are true.

28th February 1957 Sd. Siva Prem, Editor-Publisher, *The Divine Life.*

SRI RAMANAVAMI CELEBRATIONS

The holy festival of Sri Rama will be celebrated at the Ashram's Viswanath Mandir (wherein also are installed the *vigrahas* of Sri Rama, Janaki, Lakshman and Hanuman) on the 8th of the next month. There will a collective Japa of *Om Sri Ramaya Namah* Mantra, beginning from 31st March and concluding on 8th April, when a Yajna will be held for commonweal and peace in the world as well as for individual welfare of devotees (with special consecration). Simultaneously, on 8th April, a grand Maha Puja will be offered with Laksharchana and according to other Sastric injunctions. In the evening, at the Satsang Bhavan, a special prayer service will also be held under the guidance of Sri Swami Sivanandaji Maharaj. Devotees who wish to participate in the Ramanavami celebrations here are requested to contact the Secretary, Divine Life Society. Those who wish to offer Puja to the Lord on this holy occasion may please send in their names to, and enquire the particulars from :

The Mananger, Viswanath Mandir, P.O. Sivanandanagar, Rishikesh, U.P.

36TH ALL-INDIA YOGA-VEDANTA CONFERENCE

The 36th All-India Yoga-Vedanta Conference and the half-yearly Sadhana Weekend (36th) of the Divine Life Society will be held at Sivanandanagar from 18th to 21st April, 1957. The 21st Annual General Body Meeting of the Divine Life Society will be held on 20th April. The 21st and the 19th sessions of the All-World Religions and the All-World Sadhus Federations, respectively, will also be held during the Sadhana Weekend. The programme will include group meditation, prayer and Yoga-Exercise classes, deliberations on the various branches of Yoga and the aspects of religion by learned scholars and Mahatmas and general discourses on practical spiritual life. All associates of the Divine Life Society and spiritual seekers, in general, who wish to participate in the programme are requested to contact the Secretary, Divine Life Society. We also request learned scholars and spiritual leaders to grace the Conference with their valued presence.

The Secretary, Divine Life Society, P.O Sivanandanagar, Rishikesh, U.P.

PLEASE NOTE

As we have already announced, the Divine Life Society does not depute any individual to collect funds from the public for the various activities that are being carried on from here under the guidance of Sri Swami Sivanandaji Maharaj, nor does the headquarters appeal for funds for the implementation of the programmes of the different branches of Divine Life Society, which manage their activities independently. Any individual, therefore, engaged in collecting funds on behalf of Sri Swami Sivanandaji Maharaj or the headquarters of the Divine Life Society or for any of the activities carried on by it, is not a *bona fide* person. All contributions intended for utilization in any of the departments of the Ashram should be addressed to the Secretary, Divine Life Society, and not to any individual member of this institution. Donations may also be sent to Sri Swami Sivanandaji Maharaj directly.

We are reiterating this once again since some devotees have enquired whether a former inmate of the Ashram, Sri K. Gangaiah, who has been reported to be collecting funds on behalf of this institution, was authorised to do so. He has never been; and this notification makes it clear that the public should have no such doubt whatsoever.

Secretary, Divine Life Society, P O. Sivanandanagar, Rishikesh, U. P.

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